Bulletin of Indonesian Islamic Studies
journal homepage: https://journal.kurasinstitute.com/index.php/biis

Moral Education Values in the Novel of *Bumi Cinta* by Habiburrahman El-Shirazy

Arfina Sa'diyah[1], Robingun Suyud El Syam[2], Noor Aziz[3], Ashief El Qorny[4]*
[1,2,3,4]Universitas Sains Al-Qur'an Wonosobo, Indonesia
*Correspondence: elqorny@unsiq.ac.id
https://doi.org10.51214/biis.v2i2.608

ABSTRACT
This article aimed to know the values of moral education in the novel Bumi Cinta by Habiburrahman El Shirazy and the urgency of moral education values in the novel Bumi Cinta by Habiburrahman El Shirazy towards learning in the current era. This study uses a qualitative research approach. This research is included in library research or library research. The data collection technique for this research uses documentation techniques, which means books, articles, journals, and scientific works related to this research. The data analysis technique uses content analysis techniques to analyze and process the message. The results of this study can conclude that there are four values of moral education, namely: first moral values towards Allah, including prayer, repentance, dhikr, tawakkal, gratitude, and fear 'khauf'. Second, moral values towards oneself include maintaining self-purity, being patient, lowering one's gaze, being brave, and being disciplined. Third, family moral values, including filial piety to parents 'birrul walidain', Fourth, societal values, including mutual help, religious tolerance, humility, and amar ma'ruf nahi munkar.

ARTICLE INFO
Article History
Received: 10-08-2023
Revised: 11-11-2023
Accepted: 24-11-2023

Keywords:
Islamic Education;
Moral Education Values;
Bumi Cinta Novel;

ABSTRAK
Artikel ini bertujuan untuk mengetahui nilai-nilai pendidikan akhlak dan urgensinya dalam novel Bumi Cinta karya Habiburrahman El Shirazy terhadap pembelajaran pada era sekarang. Penelitian ini menggunakan pendekatan penelitian kualitatif, dilihat dari jenis penelitiannya, maka penelitian ini termasuk kedalam penelitian library research atau penelitian kepustakaan. Teknik pengumpulan data untuk penelitian ini dengan menggunakan teknik dokumentasi dengan artian menggunakan buku- buku, artikel, jurnal, serta karya ilmiah yang berkaitan dengan penelitian ini. Teknik analisis data dengan menggunakan teknik analisis isi (content analysis) untuk menganalisis isi pesan dan mengolah pesan. Hasil penelitian ini dapat disimpulkan terdapat empat nilai pendidikan akhlak yaitu: pertama, nilai akhlak terhadap Allah SWT, meliputi shalat, taubat, berdzikir, tawakal, bersyukur, rasa takut *'khauf'*. Kedua, nilai akhlak terhadap diri sendiri, meliputi menjaga kesucian diri, sabar, menundukkan pandangan, berani, dan disiplin. Ketiga, nilai akhlak dalam berkeluarga, meliputi berbakti kepada orang tua *'birrul walidain'*. Keempat, nilai akhlak dalam bermasyarakat, meliputi tolong- menolong, toleransi beragama, rendah hati, dan *amar ma'ruf nahi munkar.*

Histori Artikel
Diterima: 10-08-2023
Direvisi: 11-11-2023
Disetujui: 24-11-2023

Kata Kunci:
Pendidikan Islam;
Nilai Pendidikan Akhlak;
Novel Bumi Cinta;

© 2023 Arfina Sa'diyah, Robingun Suyud El Syam, Noor Aziz, Ashief El Qorny
This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

A. INTRODUCTION

Moral education must be considered and applied in Islamic education so that the younger generation will avoid unwanted things. Imam Al-Gazāli, in the book *Bidāyah Al-Hidāyah*,

explains that moral education is related to *mujāhadah* and *riyādah*,[1] which is earnestly practicing to get used to practicing good qualities so that these good qualities become habits become ingrained characters in educators and students.[2] It is further said that *mujāhadah* or "fighting" lust includes combating the passion of anger, which makes people irritable, hateful, spiteful, vengeful, had, slander *riyā'* or show off, and arrogant. It also "combats" sexual lust, which is lust related to the stomach and genitals. The controlled passion for anger will be a good trait, namely *syajā'ah* or courage, while the controlled desire will give rise to a good quality, namely *'iffah* or nurturing (self-honor).[3] Moral education, formulated by Ibn Miskawaih, is the realization of an inner attitude that can encourage a person's responsive birth of good deeds.[4]

Morals are the keyword for a person to live harmoniously and peacefully. Until now, the presence of morals is increasingly felt because morals are one of the insights of Muslim intellectuals.[5] Morals are one of the Islamic teachings every Muslim must possess to fulfill his daily life. Therefore, morality becomes very important for a man about the *Khāliq* (God) and his fellow human beings. Morals influence the quality of a person's personality that unites patterns of thinking, attitude, doing, interests, philosophies of life, and diversity. Morality, which is the inner situation of man, projects himself into outward deeds that will appear as tangible manifestations of the results of good or bad deeds according to Allah and man. The intensity of his morals will significantly influence the perfection of a person's personality. The study of morality in Islam based on the Qur'an and the Sunnah must include a thinker of international caliber, al-Gazāli. His thoughts on morals are found in many of his works, especially in his phenomenal career, the book *Iḥyā' Ulūmuddin*. This tremendous Muslim figure is instrumental in building and developing moral science in Islam.[6]

In addition, education helps students understand, internalize, and practice religious teachings. Education also allows them to be moral and have good habits. More than that, students use spiritual teachings as their way of life for safety and well-being in this world and the hereafter.[7] Moral education is critical to creating a peaceful environment, so instilling these values requires much effort. Moral education in Islam is critical. Moral education can be taught orally in formal and non-formal educational institutions and through literary and fictional written works, which students prefer, including novels.[8]

---

[1] Rohman Rohman, Abdul Aziz Wahab, and Muhammad Hifdil Islam, "Konsep Tasawuf Imam Al-Ghazali Dari Aspek Moral Dalam Kitab Bidayatul Hidayah," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 SE-Articles (September 13, 2022): 1509–14, https://doi.org/10.31004/jpdk.v4i5.6804.

[2] Abū Ḥāmid Muḥammad ibn Muḥammad ibn Muḥammad Al-Gazālī, *Al-Iqtiṣād Fī Al-'Itiqād* (Jeddah: Dār al-Minhāj, 2008).

[3] Abdul Rahman and Nurhadi, *Konsep Pendidikan Akhlak, Moral, Dan Karakter Dalam Islam* (Bandung: Gupedia, 2020).

[4] Sariaji Lina Erfina and Muhiddinur Kamal, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Quran(Kajian Tafsir Surat An-Nahl Ayat 90-97)," *Anwarul: Jurnal Pendidikan Dan Dakwah* 3, no. April (2023): 228–37.

[5] Siti Yumnah, "Analisis Nilai Pendidikan Akhlak Dalam Novel Negeri 5 Menara Karya Ahmad Fuadi," *Jurnal Al-Makrifat* 4, no. 2 (2019): 1–19.

[6] Yoke Suryadarma and Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015): 362–81.

[7] Anngar dan Marlina Sihwati, "Nilai-Nilai Pendidikan Akhlak Yang Terkandung Pada Novel Dalam Mihrab Cinta (Karya) Habiburrahman El-Shirazy," *Al-I'tibar: Jurnal Pendidikan Islam* 7, no. 1 (2020): 101–20.

[8] Annisa Julita, "Analisis Nilai-Nilai Pendidikan Akhlak Dalam Novel Kembara Rindu Karya Habiburrahman El-Shirazy," *Bandung Conference Series: Islamic Education* 2, no. 1 (2022): 141–46, https://doi.org/10.29313/bcsied.v2i1.2410.

A novel is a work of prose fiction written narratively and usually as a story. The word novel comes from the Italian *"Novella*" which means a story or a piece of gossip. Novelists are called novelists. The novel's content is longer and more complex than the content of the short story, and there are no structural and rhyme restrictions. Generally, a novel tells the story of characters in everyday life and all their characteristics, feelings, and habits.[9]

Novels are one of the educational media that get the attention of many people. According to Effendy, in their research, novels are an active and influential medium in conveying educational messages because, in addition to giving educational messages, they are also packaged interestingly to attract readers. Many new novels have been published and even filmed, which shows the rapid development of novels in Indonesia. Such a rapid development would be a pity if it were used only for entertainment. Novels can not only entertain but can also serve as an educational medium that contains lessons.[10]

Novels are the most sought-after books and read by teenagers, not only in Indonesia but also abroad. At least, from several schools and colleges in several cities, the ratio reaches 16 out of 20 teenagers like novels. Who would have thought the novel phenomenon also dominate sales in almost all bookstores in Indonesia? According to data from several city bookstores, an average of about 700 to 800 books out of 1,000 sold in one month are novels.

In this connection, some people consider that novel stories that are science fiction and non-scientific can develop a good image and influence for readers. Thus, the modernization in society in this era also encourages it. Reading novels can affect the left brain and right brain of humans to build imagination, such as achieving goals.

The development of Indonesian literature in the 2000s saw many talented writers emerge with contemporary concepts; this is marked by famous novels that received extraordinary responses in the community, many of which received best-seller labels and were even filmed. Among these works are the stories *Saat Cinta Bertasbih* (2007), *Di atas Sajadah Cinta* (2004) by Habiburrahman El Shirazy and *Laskar Pelangi* (2005), *Sang Pemimpi* (2006) by Andrea Hirata.

The novels widely circulated today are those with the theme of love and the association of teenage life. The novel mostly only shows luxury, promiscuity between young people, and love stories without being based on sound moral messages. But not a few Islamic novels provide moral messages for readers to be inspired by noble characters in the novel story. One novel that is quite popular in the community is *Bumi Cinta*.

Habiburrahman El Shirazy's other works besides *Bumi Cinta* novels are *Di Mihrab Cinta* 2007, *Ayat-Ayat Cinta* 2004, *Di Atas Sajadah Cinta* 2005, and *Pudarnya Pesona Cleopatra* 2005. These novels were written by Habiburrahman El Shirazy, a scholar who graduated from Al-Azhar University, Cairo Egypt who was born in Semarang on Thursday, September 30, 1976.

He is known nationally as a preacher, novelist, poet, translator—lecturer, and director. As a writer, Habiburrahman El Shirazy won several awards, including the Pena Award in 2005, The Most Favorite Book and Writer in 2005, and the IBF award in 2006. In 2007, Habiburrahman El Shirazy was chosen by the Republika public daily as one of the figures of Indonesian Change in 2007 with the title ―The Sound Of Moral. This award shows that

[9]Uchi Amelysa and Widya Ariska, "Novel Dan Novelet" (Medan: Guepedia, 2020).
[10]Onong Uchjana Effendy, "Ilmu, Teori Dan Filsafat Komunikasi," *Bandung: Citra Aditya Bakti* 200 (2003).

Habiburrahman El Shirazy and his work have positively influenced the moral improvement movement in Indonesia.

Bumi Cinta is a novel that tells the story of a young Indonesian who is completing his master degree research in Russia. Through the novel's main character (Ayyas), Habiburrahman tries to convey various Islamic moral messages to readers, especially teenagers. The best-selling *Bumi Cinta* novel in the market indeed cannot be separated from the role of readers as appreciation. The appreciation is like the many responses given by readers to this novel, both in the form of ordinary comments and as research material. From several opinions about this *Bumi Cinta* novel, researchers have a reason why the *Bumi Cinta* novel is used as a primary source in this study, namely because the novel's content is in the form of stories, which contain exciting and educational stories. One of the stories from the novel is:

> *Ayyas melihat jadwal waktu shalatnya. Hari ini Dzuhur datang pukul 12.50, lalu Ashar pukul 14.31, Maghrib pukul 16.41, dan Isya akan tiba pada pukul 18.00. Berarti sudah tiba waktu shalat Dzuhur. Ayyas tanpa ragu mengambil air wudhu lalu berdiri tegak takbiratul ihram dan hanyut dalam kenikmatan berdialog dengan Tuhan Yang Maha Pencipta.*[11]
>
> 'Ayyas looked at his prayer time schedule. Today Dhuhr came at 12.50, then Asr at 14.31, Maghrib at 16.41, and Isha would arrive at 18.00. This means that the time for Dhuhr prayer has arrived. Ayyas without hesitation took the ablution water then stood upright takbiratul ihram and was immersed in the pleasure of dialoguing with God the Almighty Creator'

This novel was chosen by researchers as the study's object because, in this novel, many moral education values can be learned and used as a mirror or example among teenagers. To learn more about the moral message in the novel, the author is interested in examining the values of moral education contained in *Bumi Cinta*. With the best-selling novel, the author hopes that the moral message in the novel can be captured by teenagers so that it can affect the mindset and behavior patterns of today's teenagers.

The selection of the *Bumi Cinta* novel as the object of study in this article is considered feasible and relevant to educational problems. For this reason, specifically, this article aims to explore the values of moral education contained in the novel *Bumi Cinta* novel by Habiburrahman El-Shirazy and the urgency of these values for moral learning or morals in the current era.

There are several studies that have relevance to this paper. Sriyanti and Henina describe the religious values found in the novel *Bumi Cinta* by Habiburrahman El-Shirazy. Both used a qualitative descriptive method. The note-taking technique is used as a data collection technique. As for analyzing the data, both of them use descriptive reviews that are inductive. Both researchers concluded that religious values in the novel can be categorized in the fields of faith, sharia, and morals.[12]

Rifwani and Hasibuan in their article explain the educational values in the novel *Bumi Cinta* by Habiburrahman El Shirazy. Both researchers used qualitative-descriptive research. Based on the analysis conducted, four educational values contained in the novel *Bumi Cinta*

[11]Habiburrahman El-Shirazy, *Bumi Cinta* (Republika Penerbit, 2018).

[12] Sri Yanti and Hanina Hanina, "Analisis Nilai-Nilai Religius Pada Novel Bumi Cinta Karya Habiburrahman El-Shirazy," *Jurnal Penelitian Pendidikan*, *Psikologi Dan Kesehatan (J-P3K)* 1, no. 3 (2020): 201–10.

were found, namely moral education, religious education, social education, and cultural education.[13]

Supriatna explained the structure, psychological aspects, and religious values contained in the novel *Bumi Cinta* by Habiburrahman El Shirazy. In conducting the analysis, the researcher used a qualitative research type with a literary psychology approach. Based on the analysis, it is concluded that the structure of the novel *Bumi Cinta* by Habiburrahman El Shirazy includes a theme about love for Allah, a mandate that is a soul builder, characters, and characterizations. The religious value contained in the novel is the value of sincerity that is poured out only to Allah.[14]

Based on the review above, researchers conclude that there are no other researchers who only focus on the discussion of morals in the novel of *Bumi Cinta*. When referring to the research conducted by Sriyanti and Rifwani, it can be understood that their writings also examine morals. It's just that their studies are too wide and do not focus on moral aspects. Thus, this paper is expected to provide a holistic picture of the moral values contained in the novel. Therefore, the purpose of this paper is to describe holistically the moral values contained in the novel *Bumi Cinta* by Habiburrahman El Shirazy.

B. METHODS

This article used library research carried out using related literature. This research is synonymous with text or discourse analysis activities that investigate an event through deeds, or writings researched to obtain the correct facts (finding the origin, cause, actual cause, and so on).[15] This research was conducted to examine the values of moral education in the novel *Bumi Cinta* by Habiburrahman El-Shirazy. This research was conducted with the material object of the novel of *Bumi Cinta* by Habiburrahman El Shirazy and was carried out from May 25, 2022, to June 20, 2022. For this reason, the primary source in this study is the novel of *Bumi Cinta* by Habiburrahman El-Shirazy, which, in its storyline, contains many educational values, especially in moral education. The secondary data sources are obtained through books, journal articles, and other library sources that support research. Data collection for this study uses documentation techniques by collecting literature related to the theme and purpose of research and classifying books, documents, or other data sources based on their importance (primary and secondary sources).[16] In conducting data analysis, the author uses content analysis techniques, which are systematic techniques to analyze message content and process messages.

C. RESULTS AND DISCUSSION

1. About Habiburahman El-Shirazy

Habiburrahman El Shirazy is an Indonesian writer and scholar with an international reputation. He is the first Southeast Asian writer to receive an award from The Istanbul Foundation for Science and Culture, Turkey. In addition, this culturalist, who graduated from

[13] Rifwani Rifwani and Abdullah Hasibuan, "Analisis Nilai-Nilai Pendidikan Pada Novel 'Bumi Cinta' Karya Habiburrahman El Shirazy," *Jurnal Akuntansi*, *Manajemen Dan Ekonomi Digital* 1, no. 1 (2021): 83–91.

[14] Eman Supriatna, "Analisis Psikologi Sastra Dan Nilai Religius Pada Novel Bumi Cinta Karya Habiburrahman El-Shirazy Terhadap Masyarakat," *E-Jurnal Pendidikan Mutiara* 5, no. 2 (2020).

[15] Amir Hamzah, "Metode Penelitian Kepustakaan," *Malang: Literasi Nusantara*, 2019.

[16] Lyn Richards and Janice M Morse, *Readme First for a User's Guide to Qualitative Methods* (New York: Sage, 2012).

Al Azhar University Cairo, has been rewarded with various awards from national and abroad.[17]

Habiburrahman El Shirazy, better known as *Kang Abik*, is the eldest son of KH. Saerozi Noor and Hj Siti Khadijah's mother. Habiburrahman El Shirazy is a preacher, novelist, and poet whose works are well-known in Indonesia and other countries such as Malaysia, Singapore, and Brunei. *Kang Abik's* nickname became famous when his novel *Ayat-ayat Cinta* appeared on the movie theater. Since then, the works of Habiburrahman El Shirazy have also been filmed and in demand by many people.

Habiburrahman El Shirazy was born in Semarang, Central Java, on Thursday, September 30, 1976, and has six children. Each named Ahmad Munif, Ahmad Mujib, Ali Imron, Faridatul Ulya, and Muhammad Ulin Nuha. He is married to Muyasaratun Sa'idah and has two sons, Muhammad Neil Author and Muhammad Ziaul Kautsar. Habiburrahman El Shirazy was born into a devout family following the teachings of Islam and was born not of the author's descendants. His father, Saerozi Noor, was a missionary who had studied Arabic and the turas book at the Futuhiyyah boarding school, Mranggen, Demak, directly under the care of KH. Muslih bin Abdurrahman. His mother, Siti Rodhiyah, although only a graduate of MTs, often *posonan* (particular student in the month of Ramadan) in several pesantren in Central Java, namely in Kaliwungu, Kendal, and at Pesantren Al-Muayyad Mangkuyudan, Surakarta.[18]

Habiburrahman El-Shirazy also grew up in an environment that still upholds Javanese cultural traditions. One of the traditions in his environment that is still maintained is the tradition of birthday *slametan*. Of course, the socio-cultural background in his environment will directly or indirectly affect his mindset. This is one of the extrinsic elements that also influence the works produced. In the novel *Mihrab Cinta*, Habiburrahman El Shirazy raises the lives of many Javanese students and traditions, which are also inseparable from socio-culture in everyday life.[19]

In his achievements, during his junior high school period, he wrote a theatrical poem entitled *Dzikir Dajjal* as well as directed a performance with Mbambung Theater at the Sriwedari Wayang Orang Art Building Surakarta in 1994. He won second place in the article writing competition in MAN 1 Surakarta 1994. He was the first winner in a religious poetry reading competition at the high school level in Central Java. The winner of the first place competition in the Arabic speech competition throughout Central Java Yogyakarta held by UMS Surakarta in 1994 and won first place in the National Arabic Poetry Reading competition held by IMABA UGM Yogyakarta in 1994.

As a multitalented phenomenal figure, besides being known as a novelist, he is also known as a director, preacher, poet, literati, culturalist, and in his multitalented capacity. Therefore, he was invited to speak at national and even international forums. He made novels as a medium to express his ideas and ideas, including religious ideas. The religious ideas conveyed by him were carried out implicitly, not vulgar, and did not smell of religious propaganda.

In delivering his message of da'wah, he did not convey it directly but enveloped it in all the elements that make up a story. His da'wah method was actualized to instill noble morals

[17]El-Shirazy, *Bumi Cinta*.

[18] Abdul Khakim Miftakhul Munir, "Nilai-Nilai Pendidikan Akhlak Yang Terkandung Pada Novel Dalam Mihrab Cinta Karya Habiburrahman El-Shirazy," *Jurnal Al-Murabbi* 3, no. 1 (2017): 101–20.

[19] Munir.

and form a character in someone, so this novel is called a soul-building novel. Some countries that have asked him to speak include Singapore, Malaysia, Hong Kong, Taiwan, Saudi Arabia, Egypt, Germany, and the Netherlands. The good news is that until now, *Kang Abik's* works have always been in demand and awaited by the public because they are considered different from the works of other Indonesian novelists. Because it builds the soul, brings change, and fosters a spirit of achievement for its readers.

As a writer, many literary works have been produced in novels and short stories. It was a great work that came out of a literati who had great ability. The path chosen by Habiburrahman El Shirazy to work through literature as well as preaching produced results through his works as follows: For novels, among them are *Di Mihrab Cinta* 2007, *Ayat-Ayat Cinta* 2004, *Di Atas Sajadah Cinta* 2005, and *Pudarnya Pesona Cleopatra* 2005.

2. Intrinsic Elements of the *Bumi Cinta* Novel

To understand the intrinsic elements of *Bumi Cinta* Novel, the author explains in the following table:

Table 1. The Intrinsic Elements of the *Bumi Cinta* Novel

No.	Elements of the formation of literary works	Data Presentation (page number)
1.	**Characters and characterizations:**	
	a. Ayyas	40, 58, 82, 171
	b. Linor	54, 57, 359, 520
	c. Yelena	47, 48-49, 191
	d. Dr. Anastasia	97, 253
	e. Devid	20, 484
	f. Pak Joko	474, 475
	g. Madame Ekaterina	401, 416
2.	**Flow:**	
	a. Stage of siteriation	9, 15
	b. Conflict emergence stage	222, 223
	c. Stages of conflict escalation	262
	d. Climax stage	451
	e. Completion stage	452, 453, 455, 457
3.	**Background:**	
	a. Venue	9, 14, 29, 59, 85, 108
	b. Background Time	58, 95, 84, 107
	c. Background of the Situation	116, 31, 185, 544

In the novel of *Bumi Cinta* by Habiburrahman El-Shirazy, the author found several research results, namely from the biography of the author (Habiburrahman El Shirazy), synopsis of the novel *Bumi Cinta*, Intrinsic Elements/Structure of the novel which includes characters and characterizations, plot, setting of places, time, situations, language style, point of view, and message. The structure of the novel consists of: (1) Main character: Ayyas is kind,

moralist, patient, intelligent, firm in his faith, and religious; Linor was unfriendly, judes, hated Ayyas, hated Islam, was a cold-blooded murderer, and he was a prostitute; Yelena was kind, caring, of high religious solidarity, and she was a prostitute;and Dr. Anastasia is kind, intelligent, friendly, very selfish, responsible, disciplined, stubborn and strong in faith, (2) Additional characters: Devid is a kind, caring person as Ayyas' friend; and Madam Ekaterina has a benevolent character, and a devout Muslim woman worships, (3) Plot with a forward type of plot: a Muhammad Ayyas is a person who preaches the religion of Islam, in his journey there are pebbles that interfere with his steps in preaching, there are always disturbances and threats that he receives;(4) The setting of the Moscow City, Sheremtyevo airport, panfilovsky apartments, N. Moscow University, the Indonesian Embassy in Novokuznetskaya Ulitsa, and the Mira Prospect Mosque, (5) The setting of the time includes: morning, afternoon, and night, and (6) The setting of the situation which includes sadness and anger.

3. Analysis of Moral Education Values in *Bumi Cinta* Novel by Habiburrahman El-Shirazy

In this study, researchers took several quotes from the novel of *Bumi Cinta* by Habiburrahman El Shirazy as a description of data that shows the values of moral education. There are four values of moral education, namely morals towards Allah, morals towards oneself, morals towards having a family, and morals towards society. The structure of moral educational values in the *Bumi Cinta* novel can be seen in Table 2.

Table 2. The Values of Moral Education in *Bumi Cinta* Novel

No.	Elements of the formation of literary works	Data Presentation (page number)
1.	**Morals towards Allah:**	
	a. *Salat* (praying)	40, 41, 108, 130
	b. Repentance	463, 484
	c. Dzikr	20, 30, 92-94, 95-96, 108-109,113-115, 130, 199, 527- 528
	d. Tawakkal	261, 375
	e. Grateful	109, 147, 295, 301
	f. Fear (*khauf)*	40, 41
2.	**Morals towards oneself:**	
	a. Maintaining self-purity	232, 318
	b. Patient	270, 408, 537
	c. Lower one's gaze	50, 60-61, 90, 179
	d. Brave	122, 315
	e. Discipline	101
3.	**Morals in a family:**	
	a. *Birrul walidain*	94, 200, 253-254, 385- 386, 465
4.	**Social morals:**	

a.	Help	171, 187
b.	Religious tolerance	447-448
c.	Humble	97
d.	Amar Ma'ruf Nahi Munkar	116-120

The values of moral education in the novel of *Bumi Cinta* by Habiburrahman El-Shirazy are primarily aimed at the form of story descriptions and dialogues between characters in responding to something. In this novel, there is a dialogue between characters, such as conversations between characters directly or responses between characters in responding to something. But this conversation is in writing, so reading takes more work.

A sentence in a novel is a collection of ideas the author wants to express. Different interpretations can arise because of the reader's different ability to judge sincerely the content of the novel so that the message conveyed by the author is understood differently by the reader. Therefore, clear paragraphs and sentences will be easier to understand by readers in general, and readers can easily understand the author's message. To see the message behind the description of the story, in this thesis, the author will convey it in the form of paragraphs or sentences.

In this discussion, researchers will analyze moral education values in the *Bumi Cinta* novel by Habiburrahman El-Shirazy from the results of the data description above, namely from the many quotes researchers find to analyze. I found four values of moral education in the novel: morals towards Allah, morals towards oneself, morals towards having a family, and morals towards society. Here's the description:

a. Morality Towards Allah

1) Grateful

Please note that everything in the world, which we have and do not have, is all a gift, entrustment, and grace from Allah. So, it is also appropriate for us to be grateful for all the blessings that Allah has given.[20] And with gratitude also, our faith in Allah will grow stronger because we will gratefully remind all of us as humans that everything in this world is a trust from Allah as our mercy and a form of Allah's affection for His creatures. And the meaning of gratitude is not just saying *"Alhamdulillah,"* but gratitude can also be felt from the heart and through deeds.

The form of gratitude is very beneficial if done by the instructions of Allah. If a servant is grateful for the blessings and gifts that Allah has given, then Allah will certainly add other blessings to him, and vice versa.

In the novel of *Bumi Cinta* by Habiburrahman El Shirazy, the author quotes a lot about the value of moral education to Allah Almighty about being grateful. As an illustration, the following author displays one part of the quote that contains the value of moral education about gratitude.

> "*Jadi kamu pernah kuliah di Madinah?" Tanya sang Imam."Iya Imam." Jawab Ayyas. "Alhamdulillah. Pernah belajar pada Syaikh Abu Bakar Al Jazairy?" "Alhamdulillah pernah Imam." "Alhamdulillah.*

[20] Choirul Mahfud, "The Power of Syukur: Tafsir Kontekstual Konsep Syukur Dalam Al-Qur'an," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014): 377–400.

Aku bahagia berkenalan denganmu. Jika kamu ada waktu, kamu bisa membantu memakmurkan masjid ini." Insyaallah, Imam."[21]

'"So you studied in Medina?" Asked the Imam. "Yes Imam." Ayyas replied. "Alhamdulillah. Have you studied with Shaykh Abu Bakr Al Jazairy?""Alhamdulillah Imam.""Alhamdulillah. I am happy to make your acquaintance. If you have time, you can help in the prosperity of this mosque. "Inshallah, Imam".'

In the quote above, the researcher analyses the attitude of Ayya's characters toward gratitude, that gratitude is not enough verbally. But gratitude is balanced with the heart and limbs (deeds).[22] In the conversation above, Ayya's character always gives thanks every time he gets the sustenance and mercy that God loves him, such as saying the phrase "Alhamdulillah," and not only saying even Ayyas in his heart also speaks of his gratitude when he knows that in the city of Moscow, there is still a mosque. There are still those who want to bow and bow down to Allah Almighty. This makes Ayyas remember Allah Almighty while in the city of Moscow, where in the Russian state, the city of Moscow has many temptations and few who adhere to Islam. Gratitude with the heart is meant for goodness and sincerity while giving thanks with limbs (deeds) is to use the pleasures of Allah to obey Him and not use them to disobey Him. Being grateful with the heart can also be done by fully realizing that the grace obtained is solely due to grace with sincerity, no matter how small the enjoyment may be. Just try if we reflect for a moment how great the blessings of life that God gives to His servants; we can still breathe oxygen without having to pay a penny for complete and perfect eyes, not to mention the greatest pleasure that is when we are born into the state of Islam, the religion of truth, the religion that leads us to salvation and always has protection, the Most Holy God who has perfection.

Based on the description above, there are several values of moral education in the quote above, namely: (a) Being grateful for the blessings given to Allah is the people of faith. By always being grateful, humans will become noble; (b) Gratitude is closely related to the heart, verbal, and limbs; (c) By always being grateful, Allah Almighty will give more convenience/sustenance. According to Allah's promise in the Qur'an, Allah will surely add blessings if we are thankful. In addition, Allah Almighty will torture those who are not grateful in the Hereafter.

2) Tawakkal

In the novel of *Bumi Cinta* by Habiburrahman El Shirazy, the author quotes a lot about the value of moral education to Allah Almighty about tawakal. As an illustration, the following author displays the inside that contains the value of moral education about Tawakal, among others, as follows:

Ayyas tersentak dengan ketidakramahan Linor pagi itu. Ia menyerahkan semuanya kepada Allah. Hanya kepada Allah ia kembalikan segala urusan.[23]

'Ayyas was struck by Linor's unfriendliness that morning. He left everything to Allah. Only to Allah did he return all matters'

[21] El-Shirazy, *Bumi Cinta*.

[22] Ahmad Rusdi, "Syukur Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya," *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris* 2, no. 2 (2016): 37–54.

[23] El-Shirazy, *Bumi Cinta*.

According to the above quotation, Ayyas was devoted to Allah Almighty for something slanderous that would befall him. So it was to Allah that Ayyas returned and gave up all His affairs. And Ayyas always prioritizes trying to do what Ayyas will do; when Ayya's character has tried what he does, the next Ayya's figure submits all his efforts to Allah Almighty.

One of these Tawakal attitudes is a picture of the determination to depend only on Allah Almighty. We as humans must realize that we are weak and cannot do anything if it is not for Allah; our frequent failures prove this. The success of human endeavor lies in the power and will of God alone. Therefore, humans must always rely on Allah Almighty after making a serious effort.[24] Based on the description above, the author takes several values of moral education in an attitude of tawakal, namely: (a) Tawakal is one of the Islamic teachings that are very important as proof of tawhid to the creator,[25] (b) The true meaning of tawakal according to Islamic teachings is to surrender oneself to Allah Almighty after trying hard in striving and working according to ability and accompanied by prayer, (c) To avoid something undesirable, such as disaster, and various trials, man must multiply captivity and husnudzan to Allah Almighty, and (d) Man is a creature that has many shortcomings and weaknesses for which man is encouraged to rely on the Most Perfect.

Thus, the attitude of Tawakal does not mean that we as humans are silent and do not try at all. But Tawakal only limits hope to Allah Almighty,[26] relies on His determination and wisdom, and eliminates the dependence of the heart on effort because effort alone will be meaningless if Allah does not want it.

3) Repentance

In the novel of *Bumi Cinta* by Habiburrahman El Shirazy, the author quotes a lot, displaying the value of moral education to Allah Almighty about repentance. As an illustration, the following author displays the inside, which contains the value of moral education about repentance, among others, as follows:

> "*Mungkin aku harus kembali shalat agar jiwaku tidak kering kerontang." Gumam Devid dengan mata menerawang kosong.Air mata Ayyas meleleh mendengar perkataan sahabatnya. Betapa kacaunya cara berpikir sahabatnya itu. Sahabatnya itu benar- benar telah tersesat jauh. Sahabatnya itu tidak hanya harus belajar shalat, sebelum itu ia harus belajar mengucapkan kalimat syahadat. Ia harus kembali mengikrarkan kalimat syahadat, tanda bahwa ia telah kembali masuk Islam. Sebab mengingkari adanya Tuhan adalah bentuk kekafiran yang keluar dari ajaran Islam*.[27]
>
> '"Maybe I should go back to praying so that my soul doesn't dry up." Ayyas' tears melted at his friend's words. How messed up his best friend's way of thinking was. His best friend had really lost his way. His friend not only had to learn to pray, before that he had to learn to say the creed. He had to re-recite the sentence of shahada, a sign that he had returned to Islam. Because denying the existence of God is a form of disbelief that comes out of the teachings of Islam".

[24] Anni Zulfiani Husnar, Siti Saniah, and Fuad Nashori, "Harapan, Tawakal, Dan Stres Akademik," *Psikohumaniora: Jurnal Penelitian Psikologi* 2, no. 1 (2017): 94–105.

[25] Abdul Ghoni, "Konsep Tawakal Dan Relevansinya Dengan Tujuan Pendidikan Islam: Studi Komparasi Mengenai Konsep Tawakal Menurut M. Quraish Shihab Dan Yunan Nasution," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 3, no. 2 (2016): 249–63.

[26] Ahdha Sartika and Irwan Nuryana Kurniawan, "Skala Tawakal Kepada Allah: Pengembangan Ukuran-Ukuran Psikologis Surrender to God Dalam Perspektif Islam," *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 20, no. 2 (2015): 129–42.

[27] El-Shirazy, *Bumi Cinta*.

Hearing his friend's desire to return to the path of Allah, Ayyas was very happy. Finally, Ayyas was able to teach Devid to recite the two sentences of syahadat because, according to him, even though Devid's status was still recorded as a Muslim, his disbelief in God had made him an infidel, so he had to recite the shahada.

From the quote above, the moral value of Allah, namely repentance. This can be seen from Devid, who again wants to pray so that his soul does not dry up and slowly changes by not playing women and leaving Devid's habit of drinking. Devid believed he would gain peace of mind if he drew near God.

In this section, Habiburrahman El-Shirazy displays the concept of repentance. It is said that Devid is a person who does not believe in the existence of God. Then he reunited with his old friend Ayyas and Imam Hasan Sadulayev as his ustadz in Moscow to guide him to return and stay in the path of Allah Almighty. Through Ayyas and Imam Hasan Sadulayev, Devid was able to deepen the teachings and sharia of Islam.

This means that every human being has mistakes and severe trials, let alone the temptations of lust, and mistakes that have reached the point of not believing in the existence of God are fatal mistakes.[28] By approaching ourselves, praying to Allah, returning to Allah, asking Allah for forgiveness, and realizing all his mistakes and not repeating them, it has become a form of our repentance to Allah Almighty to obtain peace of mind during his life.

Based on the description above, the author takes several moral education values in the attitude of repentance: (a) Repentance has consequences and implications for one's life. When repentance is deeply defined, then, in fact, it must be able to encourage and give a vision that the culmination of truth is only in the hands of God. (b) Repentance can melt or wash away all kinds of sins. Allah expressly states that whoever his servant wants to repent from all kinds of immorality and repent truly repents to Him, He (Allah Almighty) will surely forgive the sins of that person, (c) Repentance can purify the human heart. When a person sins a lot, it means that in his heart, there is a lot of dirt/stains; a person's sin is likened to a stain, and repentance can purify the stain. Whoever will repent earnestly will indeed have a pure heart.[29]

4) Dhikr

In the novel of *Bumi Cinta* by Habiburrahman El Shirazy, the author quotes much about the value of moral education to Allah Almighty about Dhikr. As an illustration, the following author displays the inside, which contains the value of moral education about dhikr, including the following:

> *Dosenku itu aslinya Grabag, Magelang. Orangtuanya punya pesantren kecil di sana. Lha aku diminta menemani. Alhamdulillah, selama di pesantren kan selalu pakai Bahasa Arab, jadi aku cukup lancer berkomunikasi dengan ulama itu*.[30]
>
> My lecturer was originally from Grabag, Magelang. His parents have a small Islamic boarding school there. I was asked to accompany him. Thank God, during my time at the pesantren, I always used Arabic, so I was able to communicate quite well with the cleric.

[28] aprilinda Martinondang Harahap, "Solusi Penghapusan Dosa (Konsep Taubat Dalam Pandangan Teologi Islam)," *Studia Sosia Religia* 1, no. 2 (2018).

[29] Ahmad Rusdi, "Efektivitas Salat Taubat Dalam Meningkatkan Ketenangan Hati," *Psikis: Jurnal Psikologi Islami* 2, no. 2 (2016).

[30] El-Shirazy, *Bumi Cinta*.

From the quote above, the researcher analyzed that wherever the figure of Ayyas is, he always remembers and dhikr to Allah. Whatever praise others love for Ayyas, he still dhikr by saying "Alhamdulillah" and remembering Allah Almighty that these are all blessings and favors from Allah Almighty, why Ayya's figures can live like this. And whatever bad thing was happening to Ayyas, like a nightmare in his sleep in the above quote, he immediately remembered and said the name of Allah and said, *"Astaghfirullah".*

This is also depicted in the character Linor, who himself was frightened because he felt that he was being followed by someone behind him whom he did not know; in Linor's fear at that time, Linor did not forget to remember and dhikr by saying the names of Allah Almighty and asking for His help.

So great is its usefulness and usefulness in remembering Allah Almighty, but because of a lack of understanding or knowledge in deepening the teachings of Islam, many people do not do it. It is considered that remembering God is a trivial work; even though it will get rewards and practice if practiced, it is also straightforward to say and infused to the heart. Because of the great benefits of dhikr (remembering Allah), according to Allah's teachings and His word, dzikrullah is the greatest act on the face of this earth. Therefore, we humans are strongly encouraged to dhikr (remember Allah).[31]

Based on the description above, the author takes several values of moral education in dhikr, namely: (a) The essence of dhikr is to remember Allah; dhikr does not only mean saying prayer beads, tahmid, takbir, tahlil, and so on. But praying in prayer is also called dhikr, (b) Between dhikr and prayer is a form of communication between man and his God, (c) The appeal to dhikr to Allah continuously is because by dhikr can revive the heart from death, and (d) By dhikr makes the heart clean, away from prejudices.[32]

5) Salat

In the novel of *Bumi Cinta* by Habiburrahman El Shirazy, the author quotes a lot, displaying the value of moral education to Allah Almighty about Prayer. As an illustration, the following author displays the inside that contains the value of moral education about prayer, among others, as follows:

> *Waktu Shalat Dzuhur hampir habis dan Ayyas belum juga menemukan tempat untuk shalat. Akhirnya ia nekat, ia masuk stasiun Universitet dan mencari sudut untuk bisa sujud kepada Allah SWT*.[33]
>
> Dhuhr prayer time was almost up and Ayyas had not yet found a place to pray. Finally desperate, he entered Universitet station and looked for a corner where he could prostrate himself to Allah.

In the quote above, the figure of Ayyas is very obedient to the commands of Allah. Especially in terms of worshipping to perform prayers, wherever he is, always take the time to pray and do not let qadha his prayers. Because Ayyas is aware of his prayers, he is very submissive to Allah Almighty, constantly carries out the commandments of Allah Almighty, and does not want to disappoint Allah Almighty for his negligence.

Ayyas figures always uphold the five daily prayers under any circumstances and take the time to perform Sunnah prayers, namely Dhuha and Tahajud. Ayyas also perform five daily

[31] Rizki Joko Sukmono, "Psikologi Zikir," 2008.

[32] Tri Niswati Utami, "Tinjauan Literatur Mekanisme Zikir Terhadap Kesehatan: Respons Imunitas," *JUMANTIK (Jurnal Ilmiah Penelitian Kesehatan)* 2, no. 1 (2017): 100–110.

[33] El-Shirazy, *Bumi Cinta*.

prayers when traveling, when sick, and so on. Since prayer is part of the second pillar of Islam after the shahada, it is an obligation that must be performed by people who claim to be Muslims or converts. Prayer is an obligation and a human need because the heart, soul, and mind become calm when done solemnly and solemnly. Based on the description above, the author takes several moral education values in prayer: (a) By praying, people will not forget something that will destroy them. Prayer can also foster self-confidence, eliminate worries and fears, maintain mental balance, provide hope that continues to exist, and bring peace to the soul. (b) Prayer can also support one's success in life and work. Those who perform prayer will give birth to an attitude of the discipline of the soul so that they can carry out and face all problems quickly, which will bring peace of mind and soul. Moreover, when coupled with Sunnah and Sunnah prayers on the third night, the person will always be facilitated with sustenance. All requests are facilitated, (c) Prayer linguistically means prayer that contains dhikr values to Allah Almighty. Prayer is an activity that will foster an attitude of discipline, and (d) praying can calm the soul because we will always feel close to Allah. This can be understood because praying means we make dhikr, while dhikr to Allah will also foster peace of heart.

6) Fear *'Khauf'*

As an illustration, the following author displays the part that contains the value of moral education to God about fear *'khauf'*, among others, as follows:

> *Ia merasa tidak punya benteng dan senjata apapun untuk menjaga imannya, kecuali berdoa memohon kepada Allah, agar iman yang ada di dalam hatinya tidak tercabut dalam kondisi apapun. Hanya Allahlah yang bisa menjaga imannya. Hanya Allahlah yang bisa menyelamatkannya dari segala fitnah dan tipu daya setan*.[34]
>
> 'He felt that he had no fortress and no weapon to protect his faith, except to pray to Allah, so that the faith in his heart would not be uprooted under any circumstances. Only Allah can protect his faith. Only Allah can save him from all the slander and deceit of the devil'.

In the novel of *Bumi Cinta*, Habiburrahman displays the moral value of Allah Almighty in the main character, Ayyas, who always carries out Allah's commands and follows the Sunnah of the Prophet Saw. When in Moscow, Ayyas felt very afraid that his faith would fade; for that, he did not stop praying that Allah would keep his faith.

Ayyas, a devout man, was very afraid that his Islamic faith would be lost and fade due to living in an environment that highly upheld free sex. Plus, he had to be in the same apartment with two beautiful women, so he was afraid of being influenced and deceived by the non-Russian beauty and the pleasure of living freely without rules. He felt that only God could save him from the deceitfulness of the world that was misleading; only God could keep the faith that had been ingrained in him. For this reason, he always asked Allah to strengthen his heart in faith and devotion continuously.

In the quote above, it is clear that moral values to Allah, Ayyas who are always obedient to pray and ask Allah is a form of faith of a servant in his Lord, who only depends and asks for help from Allah, God Almighty. This fear or khauf is not justified except to Allah Almighty. Khauf itself is a requirement for proving one's faith. If khauf to Allah decreases in a person,

[34] El-Shirazy.

then this is a sign of the beginning of a decrease in his knowledge of his Rabb because the person who knows most about Allah is the one who fears Him the most.

Based on the description above, the author takes several values of moral education in fear of Allah Almighty (khauf), namely: (a) Khauf will control the heart towards the one God when the condition of the heart is in fear of Allah Almighty, he will approach His majesty and glory, (b) Fear of Allah is an essential and most beneficial stopover. The heart will be calm, peaceful, peaceful. (c) A Muslim always has the fear of Allah. But that does not mean that this fear causes us to despair of His mercy so that we feel unforgiven, feel that our charity is in vain, and feel confident that we will go to hell and other forms of despair. This is not true. Perfect faith in Allah requires us to have fear (khauf). By despairing of Allah's mercy, it is as if someone denies that Allah is the Most Forgiving (Al-Ghafur), the Most Merciful (Ar-Rahman), the Most Merciful (Ar-Rahim).

b. Morality Towards Oneself

1) Maintaining self-purity

As an illustration, the following author displays the part that contains the value of moral education towards oneself about maintaining self-purity, among others, as follows:

> *Malam itu, Ayyas tidak bisa tidur. Ciuman Anastasia palazzo terus terasa di pipinya. Bahkan masih terasa hangatnya di seluruh syaraf hatinya. Kejadian tadi siang benar- benar membuatnya gelisah. Itu adalah untuk pertama kalinya ia dicium oleh seorang perempuan yang bukan mahramnya. Ia tidak merasa bahagia, tapi ia malah merasa berdosa. Dan ia merasa bahwa itu adalah getaran dosa. Ia berharap, perempuan bukan mahram yang pertama kali menciumnya adalah istrinya nanti*.[35]

> 'That night, Ayyas could not sleep. Anastasia palazzo's kiss continued to be felt on his cheek. In fact, it was still warm in all the nerves of his heart. The incident earlier that afternoon really made him uneasy. It was the first time he was kissed by a woman who was not his mahram. He didn't feel happy, but he felt sinful. And he felt that it was the vibration of sin. He hoped that the first non-mahram woman who kissed him would be his wife later'.

In the quote above, Habiburrahman, in each of his novels, always prioritizes the association between the opposite sex taught in Islam. In Islam, how to socialize and maintain excellent and correct self-purity has been regulated, with akhlakul karimah or praiseworthy morals, not only to fellow Muslims but to everyone. He is not looking at ethnicity, religion, nation, and culture.

The character Ayyas in the quote above is very agitated because Ayyas, who suddenly gets a kiss from Doctor Anastassia Palazzo, feels sinful; he feels significantly tainted because Doctor Anastassia Palazzo is not his mahram. Perhaps for most men, getting a kiss from a beautiful and intelligent Anastassia Palazzo is a gift and happiness, but not for Ayyas, who firmly upholds religious values and maintains his virtue; it is a disaster for Ayyas. He kept saying the name of Allah and told Allah to forgive him.

This picture shows the value of moral education towards oneself, namely maintaining self-purity. As Muslims, we should always maintain our purity from sin and slander. Among them is limiting association with the opposite sex. This value is significant to be developed by students because considering the association in today's modern era, which has been contaminated with negative Western culture.

[35] El-Shirazy.

The principle of Ayya's character above, namely not to have relations with the opposite sex before marriage, deserves to be imitated by teenagers today because, at this time, many teenagers fall into promiscuity and get out of the sharia teachings of Islam, which ultimately ruin their future.

2) Patient

In the novel of *Bumi Cinta* by Habiburrahman El Shirazy, the author quotes a lot, showing the value of moral education about patience. As an illustration, the following author displays the inside, which contains the value of moral education about patience, including the following:

> "*Aku akan bersabar menunggumu. Aku berharap tidak lama setelah kau sampai di Indonesia, kau menyampaikan kabar baikmu kepadaku*."[36]
>
> '"I will patiently wait for you. I hope that not long after you arrive in Indonesia, you'll share your good news with me".

The above quote shows that Habiburrahman El Shirazy presents one example of patience with Allah Almighty over calamities and trials that are tested as narrated by the character of an athlete who marries an unrighteous woman and robs him of all his property until he falls into poverty. But this athlete figure takes and applies a patient attitude to oneself in the name of Allah as long as we are patient with Allah, as long as it is also Allah with us. But when that patience has vanished, it is a sign that God is no longer with us. Therefore, we must maintain that patience so that God is always with us in our struggle to establish the truth in the face of all obstacles, challenges of hostility, and intimidation from our enemies.[37]

The moral value of patience, as described by Habiburrahman El Shirazy by explaining the characters' stories in the novel of *Bumi Cinta*, especially in the above quotes, is excellent to be emulated and owned by everyone, especially Muslims. Because in every learning process, there will always be tests, trials, obstacles, obstacles, both tests and trials that are technical and non-technical. For this reason, the moral value of patience must continue to be owned, applied, and developed by everyone.

By being patient, a person can achieve his life goals that require a hard struggle to seek happiness in the world and the hereafter. Patience is also a picture of resilience to life's challenges that are getting harder and harder every day to live. However, especially for patients, we will be sure that with that attitude, His pleasure will always follow every step.

Based on the description above, the author takes several values of moral education in the concept of patience, namely: (a) Patience is not only patience with tests and disasters, but also in terms of obedience to Allah, and patience with immorality, (b) Patience is needed and must be applied in dealing with various kinds of problems and the journey of life. With us being patient, Allah Almighty will continue to be with us; (c) Patience is a commendable character that must be instilled in a person; (d) Patience in calamity means steadfastness and must be strong in the heart when accepting life's trials, not complaining, and not regretting his fate. In this life, people are also often tested by Allah Almighty with various trials, be it in the form of fear, hunger, lack of property, soul, and fruit, and so on, and (e) Patient people always believe

[36] El-Shirazy.

[37] Sopyan Hadi, "Konsep Sabar Dalam Al-Qur'an," *Jurnal Madani: Ilmu Pengetahuan*, *Teknologi*, *Dan Humaniora* 1, no. 2 (2018): 473–88.

that behind the difficulties faced, there must be a silver lining, Allah will give good news to them.

3) Lower One's Gaze

In the *Bumi Cinta* novel by Habiburrahman El Shirazy, the author quotes a lot, showing the value of moral education to oneself about guarding or bowing one's eyes. As an illustration, the following author displays the inside, which contains the value of moral education about maintaining or subduing views, among others, as follows:

> *Saat tersenyum wajah gadis blasteran Rusia- Italia itu seperti mawar yang merekah. Sedap dipandang. Ayyas melihat sekilas dengan dada berdebar, dan ia langsung menundukkan pandangan*.[38]
>
> 'When she smiles, the face of the Russian-Italian mulatto girl is like a blossoming rose. It was pleasing to the eye. Ayyas caught a glimpse of her with his chest beating, and he immediately lowered his gaze'.

From some of the quotes above, it is evident that Ayyas is very afraid of having to deal with the opposite sex, who is not his mahram, especially by not covering his body; immediately, Ayyas seems to be tempted by Satan. But Ayyas was not easy to dissolve his faith; he was guarding his gaze from everything Allah and His Messenger hated. Because looking at women who are not mahram is forbidden and will cause slander, Ayyas will be well aware of that.

Based on the analysis above, there are several values of moral education in self-preservation, namely by bowing his eyes, namely: (a) Allah Almighty commands us to permanently withhold our gaze from everything that is hated by Him and His Messenger, (b) Looking at women who are not his mahram is strictly forbidden and afraid of causing slander, (c) Especially for men are commanded to hold their eyes and guard morals against all kinds of evil. It makes no difference for women to be commanded with the same thing, but after being guided by some things in matters of association and behavior, all of which show that the necessity to maintain morals is not enough to hold the gaze and maintain the genitals, but to cover the veil to the chest.

4) Brave

The character Ayyas in the novel of *Bumi Cinta*, described by Habiburrahman El Shirazy as the main character, also has a bold and robust nature. In Islam, courage and strength are morals that a Muslim must possess. Brave here is brave in fighting against the odds that occur and strong against enemies who threaten personal safety.

In the novel of *Bumi Cinta* by Habiburrahman El Shirazy, the author quotes a lot, showing the value of education about morality in oneself, namely courage. As an illustration, the following author displays the part that contains the value of moral education in oneself about being brave, among others, as follows:

> "*Saat berkata, tuhan telah mati, nietzsche masih hidup!. Tapi hari ini, saat kita seminar di sini, bukti ilmiah telah kita saksikan, ketahui, dan rasakan sendiri, bahwa hari ini, nietzsche telah mati, sedangkan tuhan masih hidup dan melihat kita semua. Bahkan Tuhan masih melimpahkan kasih*

[38] El-Shirazy, *Bumi Cinta*.

sayang- Nya kepada kita semua di sini, tak terkecuali kepada Victor Murasov yang terang- terangan menghina dan mengingkari- Nya!".[39]

'"When you say, God is dead, Nietzsche is alive!". But today, during our seminar here, scientific evidence has been witnessed, known, and felt by ourselves, that today, Nietzsche is dead, while God is still alive and sees us all. Even God is still showering His love on all of us here, including Victor Murasov who openly insults and denies Him!"'

The above quote shows that Ayyas is very loud and courageous in upholding courage in believing in God. Ayyas is very sad with the thoughts of people who have mastered Science and God or gods considered God. As Nietzsche asked, where did the Gods go? Did he run or hide, or was he lost like a child? That God is dead! We killed him. Of course, Nietzsche's thinking was very unjustified. We as human beings will not escape old age and death; this fact awakens him as a fragile being. They bring him to the conviction of a mighty Being, which can turn humans on and off. Therefore, Ayyas must establish the truth that God exists; he is God! God cried out to nature. Ayyas' courage and strength to always defend the One God because mocking God is one of the things that Muslims are likely to do.

Courageous moral values are fundamental for every Muslim to have. To protect himself and others while establishing the truth based on the One God from evil. We, as Muslims, must also have the courage to fight against the evil and tyranny that can destroy Muslims themselves.

Based on the analysis above, there are several values of moral education towards oneself boldly, namely: (a) Having a courageous attitude and having a basis in problems can foster self-confidence and understanding of self-capacity, (b) Courage can also foster shifts and attitudes in leadership, (c) Courage also fosters a sense of responsibility that has been done, (d) Must have the courage to stand up for the truth and uphold justice.

5) Discipline

In the *Bumi Cinta* novel by Habiburrahman El Shirazy, the author quotes a lot of displays of the value of moral education about morals in oneself, namely discipline. As an illustration, the following author displays the part that contains the value of moral education in oneself about discipline, including the following:

"*Hei, kau sudah datang Ayyas." Jawab Anastasia palazzo "Kau datang setengah jam dari janji kita. Kau kelihatan bersemangat." Lanjut Anastasia."Ya, tidak mau terlambat. Ternyata masih lebih lambat dari Doktor." Sahut Ayyas "Kau tidak lebih lambat dari saya, hanya mungkin saya lebih cepat darimu. Saya selalu ingin lebih dulu dari orang lain*.[40]

'"Hey, you're here Ayyas." Anastasia palazzo replied "You came half an hour after our appointment. You look excited." Anastasia continued. "Yeah, didn't want to be late. It's still later than the Doctor." Said Ayyas "You're not slower than me, just maybe I'm faster than you. I always want to be ahead of others"'

In the quote above, in addition to maintaining self-purity, moral values are also displayed by Ayyas and Anastasia Palazzo in the form of disciplined behavior. The discipline that Ayyas highlights here is the discipline of time. Ayyas made good use of his time in Moscow and

[39] El-Shirazy.
[40] El-Shirazy.

regularly. He wanted his time to be well-spent. If there is a time for guidance with Doctor Anastassia, Ayyas always arrives earlier than Doctor Anastassia to arrive on time.

Not wanting to be late, Ayyas came to see his assistant guide earlier than the agreed time. This shows that Habiburrahman, through the figure of Ayyas and Doctor Anastassia Palazzo, is very disciplined and appreciative of his time. Time is precious and cannot be repeated, so we must be good at managing time and dividing time well.

c. Moral towards Having a Family

1) Filial Piety to Parents *'Birrul walidain'*

In the *Bumi Cinta* novel by Habiburrahman El Shirazy, the author quotes a lot of displays of the value of moral education about morals in both parents (Birrul walidain). As an illustration, the following author displays the inside that contains the value of moral education in both parents, including the following:

> "*Sungguh akan lengkap kebahagiaan Mama jika kau mengikuti jejak ibu kandungmu. Mama yakin jika ibu kandungmu masih hidup dan kau diasuh oleh ibu kandungmu, kemungkinan besar kau akan menjadi seorang Muslimah yang tangguh, layaknya Muslimah Palestina yang menyerahkan seluruh umur nya untuk berjuang di jalan Allah*."[41]
>
> '"It will complete Mama's happiness if you follow in the footsteps of your biological mother. I'm sure if your biological mother is still alive and you are raised by your biological mother, most likely you will become a strong Muslimah, like the Palestinian Muslimah who gave up all her life to fight in the way of Allah"'.

In the quote above, Habiburrahman El Shirazy displays moral values towards parents (Birrul walidain) through the characters Ayyas, Doctor Anastassia, and Linor. Linor, whom his biological mother has abandoned for a long time, still loves her and always prays for her. And what she calls Mama now is the one who takes care of her from childhood to adulthood; even then, Linor has considered her biological mother. Linor's attitude towards Mama is the same as Linor's attitude towards his dead biological mother, which is to love him, always pray for him, not want to disappoint him, and want to make Mama happy.

The Ayya's character is depicted as a filial son and obedient to his parents, especially his mother. Wherever Ayyas was, he always remembered his mother's message: to do good, obey Allah Almighty, and carry out the commandments of Allah Almighty by consistently performing the Tahajud prayer on the third of the night. Remember, Ayyas always prayed for his parents because praying for him was one form of Ayyas applying moral values to his parents (Birrul walidain).

Filial piety to one's parents is the main factor in receiving one's prayers and the most critical pious deeds done by a Muslim. Therefore, this commendable deed is in line with the values of kindness forever and loved by everyone.

As a child, do not refute the words of parents, especially by saying the word " Ah" because it is not allowed in religion, let alone by treating them more harshly than that speech. People must respect their parents, namely filial piety, obeying their commands, praying for them, and doing good to fathers and mothers.

Based on the above analysis, several values of moral education can be taken to parents, namely: (a) Allah commands people to be respectful to both parents; therefore, people must

[41] El-Shirazy.

respect both parents, namely filial piety, obey their commands, and be good to father and mother, (b) Speak with kind and polite words. Don't say "Ah" (displeasure); don't yell and speak harshly to them. And it would be best if you said to your parents in noble words, and (c) The son of sholeh is one who continually prays and is devoted to his parents. Filial piety to parents is the main factor in receiving one's prayers; it is also the essential charity done by everyone, especially Muslims.

d. Morality towards Society

1) Mutual Help and Cooperation

In the *Bumi Cinta* novel by Habiburrahman El Shirazy, the author quotes a lot of showing the value of education towards others or in society, namely by helping each other. As an illustration, the following author displays the inside, which contains the value of moral education to others with help. As in the quote below, when Ayyas had just arrived in Moscow and could not adjust to the extreme winter temperature difference, Devid did not let Ayyas take care of his needs alone. This can be seen from the quote below:

> *Ia tidak menyesal sama sekali bahwa ia terlalu letih karena harus menolong Yelena dan mengantarkannya ke rumah sakit. Tidak, sama sekali tidak. Ia tidak menyesal harus menolong perempuan yang ternyata berprofesi menjual diri seperti Yelena. Ia menolong Yelena karena Yelena adalah makhluk Tuhan yang saat itu membutuhkan pertolongannya*.[42]
>
> 'She did not regret at all that she was too tired to help Yelena and take her to the hospital. No, not at all. She did not regret having to help a woman who turned out to be a prostitute like Yelena. She helped Yelena because Yelena was a creature of God who needed her help at that time'.

In the above quote, Ayyas feels no remorse after helping Yelena and taking her to the hospital. Ayyas knew that Yelena had always sold herself, even though this incident was one of the consequences of her selling herself. But Ayyas, knowing that it did not wholly change Ayyas's mind to regret helping Yelena; instead, Ayyas felt very happy to be able to help the woman.

His duty as a human being was to help His fellow creatures in need. Of course, he didn't want Yelena to continue on the wrong path. He wanted Yelena to realize that what he did was a big mistake; even Ayyas hoped that Yelena could then get hidayah and then change her way of life from a dark and stuffy way to a way of life full of light and full of fresh God's favor.

In this life, no one does not need the help of others. There are times because of the misery of the soul; there are times because of mental suffering or mental anxiety; there are times because of sadness to get various disasters. Every human being will come to a point in life where he will need the help of others. Therefore, it is not confident that people with a high position do not need the help of others.

We, as Muslims, when we see others in trouble and need help, will be moved to help them according to their ability. Without material help, we can help the person with advice, words, or direct actions that may comfort their heart. Even at times, service assistance is more expected than other assistance.

As social creatures, humans are educated to obey rules and norms in living their lives. One of the things that most people are invariably taught since childhood is the habit of always helping others and other creatures. This habit will be ingrained in the human self and heart

[42] El-Shirazy.

and appear automatically when seeing others needing help. In addition, humans need the ability to cooperate and help each other when faced with one problem.

2) Religious Tolerance

In the *Bumi Cinta* novel by Habiburrahman El Shirazy, the author quotes a lot, showing the value of education towards others or society, namely religious tolerance. As an illustration, the following author displays the part that contains the value of moral education to others with religious tolerance as follows:

> "*Saya pun sangat meyakini ajaran agama yang saya peluk. Saya akan mempertaruhkan apa saja yang saya miliki untuk mempertahankan keyakinan saya, termasuk nyawa saya. Sungguh saya rela kalau sampai saya harus kehilangan nyawa saya demi mempertahankan keyakinan Tauhid yang ada di hati saya. Karena itu sebaiknya kita saling menghormati. Bagimu agamamu dan bagiku agamaku."Jawaban Ayyas itu membuat Doktor Anastassia tertunduk. Ia sudah menduga Ayyas pasti akan teguh membela keyakinannya"*.[43]
>
> '"I also strongly believe in the teachings of my religion. I would risk everything I have to defend my beliefs, including my life. I would be willing to lose my life to defend the belief in Tawhid that is in my heart. That's why we should respect each other. For you, your religion and for me, my religion. "Ayyas' answer made Doktor Anastassia look down. She had expected Ayyas to stand up for his beliefs"'.

In the quote above, Habiburrahman, through the figure of Ayyas, displays tolerance between religious communities. When Doctor Anastassia invited Ayyas to follow his beliefs, Ayyas firmly rejected it by giving an explanation to Doctor Anastassia about adhering to Islam. Ayyas is very appreciative and grateful to Doctor Anastassia, who has paid attention to him in matters of faith, which, according to Doctor Anastassia, Ayyas will not survive in the afterlife because he has chosen a belief that he thinks is wrong. Although Ayyas still disagrees with Doctor Anastassia's words, in such a situation, Ayyas must adopt tolerance among religious people about their respective beliefs.

Tolerance in religious life is one of the foundations of attitudes and behaviors of acceptance of God's decrees. Religious tolerance here is not necessarily interpreted as the freedom to profess a particular religion today and another the next day.

In religious life, tolerance is one of the main ways for everyone who wants to realize a form of life together that is safe, peaceful, and respectful. That way, it is also hoped that good interaction and understanding will be realized among religious communities about the limits of their rights and obligations in social life based on differences such as race, ethnicity, religion, and belief.

This picture shows the value of moral education and that every human being must respect adherents of other religions so that harmony and harmony can be created in society and interact well and understand.

3) Amar Ma'ruf Nahi Munkar

In the *Bumi Cinta* novel by Habiburrahman El Shirazy, the author quotes a lot of showing the value of education towards others or in society, namely with *amar ma'ruf nahi munkar*.[44] As an illustration, the following author displays the part that contains the value of moral education to others with amar ma'ruf nahi munkar as follows:

[43] El-Shirazy.

[44] Abdul Karim Syeikh, "Rekonstruksi Makna Dan Metode Penerapan Amar Ma'ruf Nahi Munkar Berdasarkan Al-Qur'an," *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 2, no. 2 (2018): 1–22.

Linor yang menyaksikan hal itu menjerit dan gemetar. Bule itu mengaduh, hendak roboh. Saat kedua lutut bule itu hendak menyentuh lantai, Ayyas mengirim tendangan berikutnya dan tepat mengenai rahang bule itu. Seketika terdengarlah bunyi "krak!". Darah mengalir dari mulut bule itu. Tubuhnya terpelanting dan kepalanya terbanting ke lantai. Ayyas masih diamuk amarah. Ia masih hendak melumat bule itu. Ketika ia hendak mengayunkan tendangan lagi ke arah kepada bule itu, Linor menjerit, "Tolong hentikan!" Ayyas mengurungkan tendangannya. Ia lalu melangkah mundur dan berdiri tegak. Linor menghambur ke arah bule yang terkapar di lantai itu dan berkata, "Oh Sergei, kau terluka. Sudahlah kita…"[45]

'Linor, who witnessed this, screamed and trembled. The foreigner groaned, about to collapse. Just as his knees were about to hit the floor, Ayyas sent his next kick straight into his jaw. Instantly there was a "krak!" sound. Blood poured from the Caucasian's mouth. His body slumped and his head hit the floor. Ayyas was still seething with rage. He was still about to pulverize the foreigner. Just as he was about to swing another kick at her, Linor screamed, "Please stop!" Ayyas aborted his kick. He then stepped back and stood up straight. Linor rushed over to the foreigner lying on the floor and said, "Oh Sergei, you're hurt. Let's just..."'

In Ayyas's case, he accidentally saw Linor committing adultery with Sergei, the Russian mobster, in the living room and openly invited Ayyas to commit adultery together. So, in such a situation, he used his heart to resist the act and then locked himself in his room while turning on the mp3 murattal. But Sergei was even more angry because he was disturbed by the mp3 sound played by Ayyas and threatened to slam his laptop if it was not turned off, so Ayyas denied Sergei's actions verbally by warning him not to commit adultery in his apartment.

Because Ayyas' firm words provoked Sergei, he immediately wanted to finish Ayyas on the spot. So, in this condition, Ayyas denied Sergei's actions with hand blows, and his inner energy in self-defense and fights could not be avoided. Ayyas did this because he was in a very desperate condition and very threatening to the safety of his life; therefore, changing the possibility with his hands can be done if he is in a desperate condition like the story above.

The above story by Ayyas is one of moral education values towards others by applying amar ma'ruf nahi munkar. Ayyas defends his religion and prevents the possibility of seeing people committing adultery directly, which is strictly forbidden in Islam; even though they are not Muslims, they should not behave inhumanely. What Ayyas initially did verbally to refuse the invitation to commit adultery because they provoked Ayyas finally did it with a complex and firm blow of his hand to refuse and prevent evil. And what Ayyas did was for his own good towards others.

Based on the analysis above, there are several values of moral education on amar ma'ruf nahi munkar that can be taken, namely: (a) Amar ma'ruf nahi munkar includes praiseworthy qualities that everyone must have, (b) The level of denying evil, when he sees evil, he should change it verbally. Suppose he is unable to; let him change it with his hands. If he is no longer able to, let him deny with his heart, and that is as weak as faith, and (c) Apply the attitude of amar ma'ruf nahi munkar also as a form of da'wah in the teachings of Islam.

4) Humble '*Tawadhu*'

As an illustration, the following author displays the part that contains the value of moral education to others humbly (tawadhu') as follows:

[45] El-Shirazy, *Bumi Cinta*.

Pagi ini ia janji dengan pakar filologi itu. Sebenarnya ada yang tidak nyaman di hatinya ketika ia harus dibimbing Anastassia Palazzo. Ia merasa lebih nyaman melakukan penelitian sendiri. Bukan karena Anastasia Palazzo masih muda dan ia meragukan kemampuan ilmiahnya, sama sekali bukan. Ia bukan jenis manusia yang tinggi hati untuk belajar kepada yang muda, bahkan kepada yang lebih muda darinya ia pun siap.Yang membuatnya tidak nyaman adalah Doktor Anastasia Palazzo seorang perempuan muda, cantik, cerdas, dan memesona! Tiga karunia Tuhan yang jarang dipadukan kepada kaum hawa, itulah masalahnya bagi Ayyas.[46]

'This morning she had an appointment with the philologist. There was actually something uncomfortable in her heart when she had to be guided by Anastassia Palazzo. She felt more comfortable doing her own research. Not because Anastasia Palazzo was young and he doubted her scientific abilities, not at all. What made him uncomfortable was that Doctor Anastasia Palazzo was a young woman, beautiful, intelligent, and charming! Three gifts of God that are rarely combined for the fairer sex, that was the problem for Ayyas'

In the quote above, Habiburrahman presents the concept of moral education value with humility (tawadhu') through the character of Ayyas. Ayyas, who is very humble and not humble, is shown by his willingness to be guided by the younger one, Doctor Anastassia Palazzo. And Ayyas did not doubt his scientific ability at all. He wants to study with anyone, even if he is younger than him. Ayyas realized he was not perfect, and it was fitting that someone would know more than he knew.

The character of Ayyas is described in the story, and the question Prophet Moses posed to Prophet Khidir is arranged so that at the time, Prophet Moses made himself available as a disciple and confessed to his teacher many things that he did not know. So he expected the advantages of his teacher's knowledge to be explained to him until he understood this was an attitude of humility or tawadhu' from the Prophet Moses.

The moral value of tawadhu' is significant to be developed by students and every human being. In the association and surrounding environment, there should be a person or individual who has an attitude of humility (tawadhu) that is not arrogant.[47] Willing to accept knowledge and truth from anyone regardless of rich, poor, old, young, and level of education.

4. The Urgency of Moral Education Values in *Bumi Cinta* Novel Towards Learning in the Current Era

The millennial era, especially the generation of students, is in a period of advances in technology and information science. This advancement provides ease in accessing all knowledge. Conditions like this are acceptable if information technology is used correctly. But another potential problem is their loss of spiritual value caused by factors and lack of supervision from the closest people. As a result, his intelligence and success in school seemed to make him far from faith. So, before it is too late, it is necessary to instill the value of commendable moral education through religious educationat school, at home, and in the surrounding environment.

The urgency of the value of moral education for student learning and the environment in the current era is a significantconcern that must be realized. Looking at the conditions in today's era, the value of moral education and moral cultivation is the most important thing to do for the sake of individual and social piety of students, especially for adolescents and

[46] El-Shirazy.

[47] Siswoyo Aris Munandar and Atika Afifah, "Ajaran Tasawuf Dalam Serat Wedhatama Karya KGPAA Mangkunegara IV," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 10, no. 1 (2020): 51–75.

everyone in general. The value of moral education is morality itself because morality is one of the human dimensions highly prioritized in Islamic education. For this reason, moral education in Islam is an inseparable part of religious education. Good causes are what religion considers reasonable and bad causes are what religion considers bad. Therefore, moral values and virtues in society and learning in the current era are morals and virtues taught in religion.

In implementing and starting to instill the value of moral education in today's learning, the right way or method is needed in its delivery. Several methods can be applied in the educational process and the cultivation of moral education values towards learning in the current era, including the uswah (example) method, riyadhah method (habituation training), mau'idhah (advice) method, qishah (storytelling) method.

Responding to one example of the qishah (storytelling) method, a learning method by communicating that is universal and very influential on the psychology of students. Fairy tales or stories are an excellent method for learners. Telling stories will make students understand good and bad things, teach students to recognize books, generate interest in reading in students, strengthen imagination, and sharpen creative and innovative power. This method is done not only in the form of fairy tales or stories but also in the form of media that contain religious values, such as religious films/stories, comics, short stories, novels, and many more.

The implementation of the qishah (storytelling) method above is one way or form of method that researchers do for learning in the current era, namely through stories or fairy tales in the form of novels entitled "*Bumi Cinta*" by Habiburrahman El Shirazy. This novel is the reading material of an author's literary work that has two elements, intrinsic and extrinsic and contains a series of stories of a person's life, and which indeed also contains educational values and moral cultivation that can be applied in learning and everyday life.

The *Bumi Cinta* novel by Habiburrahman El Shirazy has many values and urgency with moral education towards learning in life and can motivate in today's era. The urgency is that various forms of attitudes and moral education values are contained in this novel that can be learned to increase worship of God and increase learning motivation in students who are currently eroding due to globalization, which has brought widespread impacts, including technology and information.

Given that this has such a negative impact, now many schools or other educational institutions are still oriented only to one aspect of intelligence, namely cognitive or to some aspects of intelligence. However, these have not represented the formation of noble moral education values. Especially during the competitive era, many schools favor their educational institutions. Many schools prioritize facilities, infrastructure, and educators but forget to prioritize students in terms of affective (morals). This reality makes creativity, courage to face risk, independence, and resilience in going through various tests of life low. Children are easily frustrated, give up, and lose their fighting spirit. In reality, students or people in general must prioritize their moral values, especially on the concept of faith and moral values towards Allah Almighty.

The *Bumi Cinta* novel by Habiburrahman El Shirazy teaches us many things about the meaning of moral education values. It always involves Allah Almighty in every step of life when facing trials, trials, pleasures, and much more. This novel motivates us to rise continually, enthusiasm in worshiping Allah. We can implement this in the urgency of the value of moral education towards learning. The presence of the novel *Bumi Cinta* by

Habiburrahman El Shirazy is very appropriate in line with the low and necessary value of moral education for learning in today's era, especially seeing the reality of faith in students or people in general who are increasingly far from moral values. This novel is a literary work that tells the life of someone who lives temporarily in the Russian state, the city of Moscow, to pursue their interests where the Russian state is the most accessible country. Most of the population is a radical free-sex adhesive. The country is accessing the largest porn site in the world. In facing these problems, the main thing that the character does is to prioritize his faith in Allah Almighty and the values of moral education.

One of the examples of the value of moral education in the novel *Bumi Cinta* is that it can include praying, giving thanks, having faith, and so on related to God. This value is applied to the standard of competence to understand and analyze the intrinsic and extrinsic elements of the novel when starting and ending learning in praying. This is so that students always start something by praying in the name of God so that the learning obtained on that day benefits and gets the pleasure of Allah in seeking knowledge.

This novel is religious, as Habiburrahman El Shirazy said, which makes his novel a walking Qur'an or living Qur'an. The values of moral education contained in this novel are values that contain a lot of faith in Allah and moral values that can be implemented for students in learning in the current era, so it is very appropriate if this novel can be used as a learning resource, or as a supporting book in the world of religious education.

The results showed that the novel of *Bumi Cinta* by Habiburrahman El Shirazy is suitable as an essential material for moral values for learning in the current era for several reasons as follows: (1) the use of foreign languages that does not complicate students' understanding because footnotes accompany them, (2) create new interesting situations for students, (3) is reading material that has a romance story wrapped in da'wah, (4) can be used as learning materials about religion (supporting books), (5) novels that tell the story of his life always involve in the name of God.

D. CONCLUSION

From the results of research conducted by the author regarding moral education values contained in the *Bumi Cinta* novel by Habiburrahman El Shirazy, several conclusions can be drawn as follows. The moral education values contained in the novel *Bumi Cinta* by Habiburrahman El Shirazy are depicted through the behavior of the main character, who plays a role in the novel. Judging from the study's results, researchers found that moral education values include morals towards Allah, namely being grateful, praying, repenting, dhikr, tawakal, and fear. Morality towards oneself is to maintain self-purity, patience, bow to sight, courage, and discipline. Morals towards parents are being birrul walidain, and morals towards others/society are humble, helpful, humble, and amar ma'ruf nahi munkar. This novel is religious. The values of moral education contained in this novel are values that contain a lot of faith in Allah and moral values that can be implemented for students in learning in the current era, so it is very appropriate if this novel can be used as a learning resource, or as a supporting book in the world of religious education.

References

Al-Gazālī, Abū Ḥāmid Muḥammad ibn Muḥammad ibn Muḥammad. *Al-Iqtiṣād Fī Al-'Itiqād*. Jeddah: Dār al-Minhāj, 2008.

Amelysa, Uchi, and Widya Ariska. "Novel Dan Novelet." Medan: Guepedia, 2020.

Effendy, Onong Uchjana. "Ilmu, Teori Dan Filsafat Komunikasi." *Bandung: Citra Aditya Bakti* 200 (2003).

El-Shirazy, Habiburrahman. *Bumi Cinta*. Republika Penerbit, 2018.

Erfina, Sariaji Lina, and Muhiddinur Kamal. "Nilai-Nilai Pendidikan Akhlak Dalam Al-Quran(Kajian Tafsir Surat An-Nahl Ayat 90-97)." *Anwarul: Jurnal Pendidikan Dan Dakwah* 3, no. April (2023): 228–37.

Ghoni, Abdul. "Konsep Tawakal Dan Relevansinya Dengan Tujuan Pendidikan Islam: Studi Komparasi Mengenai Konsep Tawakal Menurut M. Quraish Shihab Dan Yunan Nasution." *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 3, no. 2 (2016): 249–63.

Hadi, Sopyan. "Konsep Sabar Dalam Al-Qur'an." *Jurnal Madani: Ilmu Pengetahuan, Teknologi, Dan Humaniora* 1, no. 2 (2018): 473–88.

Hamzah, Amir. "Metode Penelitian Kepustakaan." *Malang: Literasi Nusantara*, 2019.

Harahap, Aprilinda Martinondang. "Solusi Penghapusan Dosa (Konsep Taubat Dalam Pandangan Teologi Islam)." *Studia Sosia Religia* 1, no. 2 (2018).

Husnar, Anni Zulfiani, Siti Saniah, and Fuad Nashori. "Harapan, Tawakal, Dan Stres Akademik." *Psikohumaniora: Jurnal Penelitian Psikologi* 2, no. 1 (2017): 94–105.

Julita, Annisa. "Analisis Nilai-Nilai Pendidikan Akhlak Dalam Novel Kembara Rindu Karya Habiburrahman El-Shirazy." *Bandung Conference Series: Islamic Education* 2, no. 1 (2022): 141–46. https://doi.org/10.29313/bcsied.v2i1.2410.

Mahfud, Choirul. "The Power of Syukur: Tafsir Kontekstual Konsep Syukur Dalam Al-Qur'an." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014): 377–400.

Munandar, Siswoyo Aris, and Atika Afifah. "Ajaran Tasawuf Dalam Serat Wedhatama Karya KGPAA Mangkunegara IV." *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 10, no. 1 (2020): 51–75.

Munir, Abdul Khakim Miftakhul. "Nilai-Nilai Pendidikan Akhlak Yang Terkandung Pada Novel Dalam Mihrab Cinta Karya Habiburrahman El-Shirazy." *Jurnal Al-Murabbi* 3, no. 1 (2017): 101–20.

Rahman, Abdul, and Nurhadi. *Konsep Pendidikan Akhlak, Moral, Dan Karakter Dalam Islam*. Bandung: Gupedia, 2020.

Richards, Lyn, and Janice M Morse. *Readme First for a User's Guide to Qualitative Methods*. New York: Sage, 2012.

Rifwani, Rifwani, and Abdullah Hasibuan. "Analisis Nilai-Nilai Pendidikan Pada Novel 'Bumi Cinta' Karya Habiburrahman El Shirazy." *Jurnal Akuntansi, Manajemen Dan Ekonomi Digital* 1, no. 1 (2021): 83–91.

Rohman, Rohman, Abdul Aziz Wahab, and Muhammad Hifdil Islam. "Konsep Tasawuf Imam Al-Ghazali Dari Aspek Moral Dalam Kitab Bidayatul Hidayah." *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 SE-Articles (September 13, 2022): 1509–14. https://doi.org/10.31004/jpdk.v4i5.6804.

Rusdi, Ahmad. "Efektivitas Salat Taubat Dalam Meningkatkan Ketenangan Hati." *Psikis: Jurnal Psikologi Islami* 2, no. 2 (2016).

———. "Syukur Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya." *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris* 2, no. 2 (2016): 37–54.

Sartika, Ahdha, and Irwan Nuryana Kurniawan. "Skala Tawakal Kepada Allah: Pengembangan Ukuran-Ukuran Psikologis Surrender to God Dalam Perspektif Islam." *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 20, no. 2 (2015): 129–42.

Sihwati, Anngar dan Marlina. "Nilai-Nilai Pendidikan Akhlak Yang Terkandung Pada Novel Dalam Mihrab Cinta (Karya) Habiburrahman El-Shirazy." *Al-I'tibar: Jurnal Pendidikan Islam* 7, no. 1 (2020): 101–20.

Sukmono, Rizki Joko. "Psikologi Zikir," 2008.

Supriatna, Eman. "Analisis Psikologi Sastra Dan Nilai Religius Pada Novel Bumi Cinta Karya Habiburrahman El-Shirazy Terhadap Masyarakat." *E-Jurnal Pendidikan Mutiara* 5, no. 2

(2020).
Suryadarma, Yoke, and Ahmad Hifdzil Haq. "Pendidikan Akhlak Menurut Imam Al-Ghazali." *At-Ta'dib* 10, no. 2 (2015): 362–81.
Syeikh, Abdul Karim. "Rekonstruksi Makna Dan Metode Penerapan Amar Ma'ruf Nahi Munkar Berdasarkan Al-Qur'an." *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 2, no. 2 (2018): 1–22.
Utami, Tri Niswati. "Tinjauan Literatur Mekanisme Zikir Terhadap Kesehatan: Respons Imunitas." *JUMANTIK (Jurnal Ilmiah Penelitian Kesehatan)* 2, no. 1 (2017): 100–110.
Yanti, Sri, and Hanina Hanina. "Analisis Nilai-Nilai Religius Pada Novel Bumi Cinta Karya Habiburrahman El-Shirazy." *Jurnal Penelitian Pendidikan, Psikologi Dan Kesehatan (J-P3K)* 1, no. 3 (2020): 201–10.
Yumnah, Siti. "Analisis Nilai Pendidikan Akhlak Dalam Novel Negeri 5 Menara Karya Ahmad Fuadi." *Jurnal Al-Makrifat* 4, no. 2 (2019): 1–19.